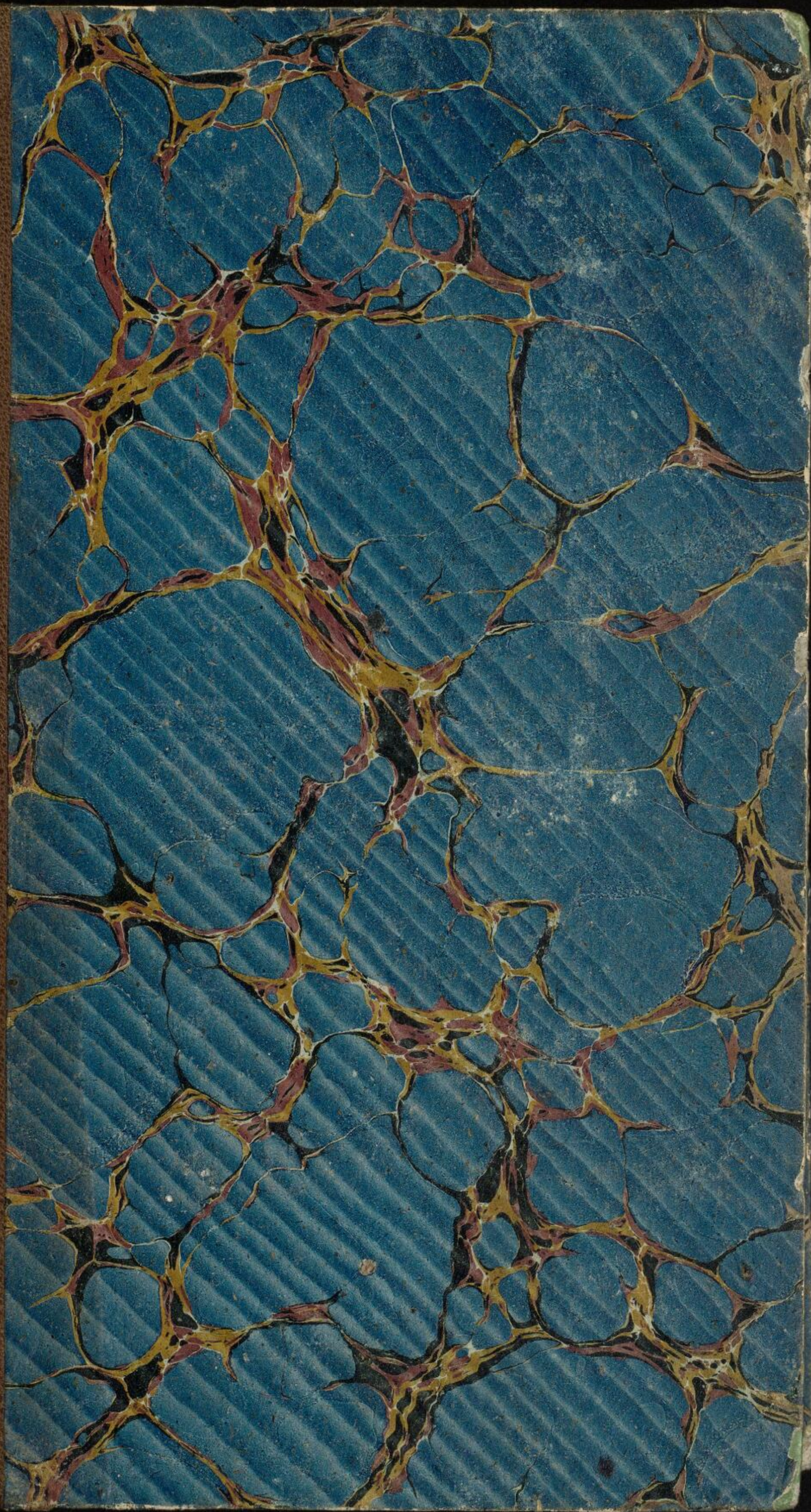
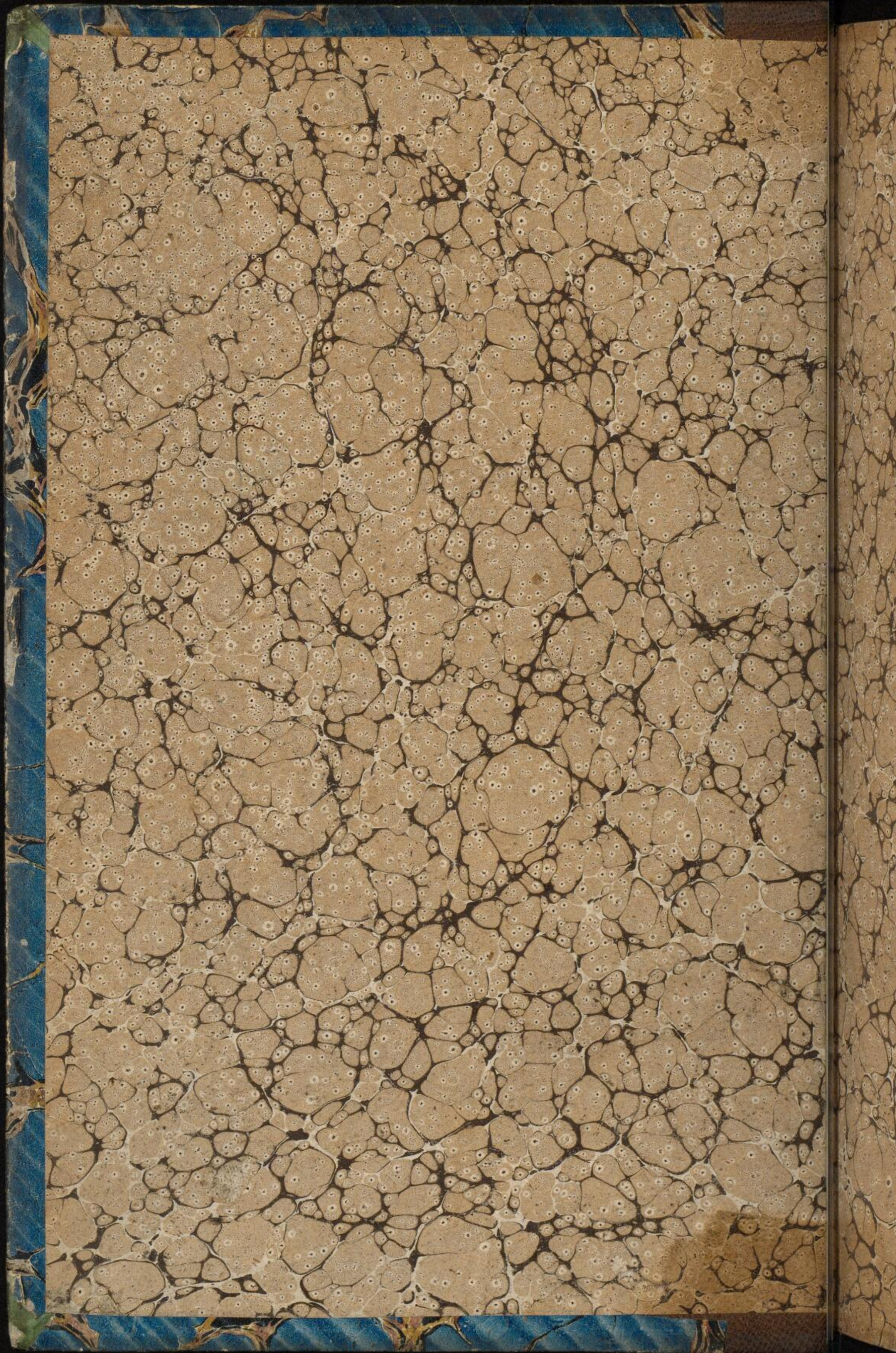
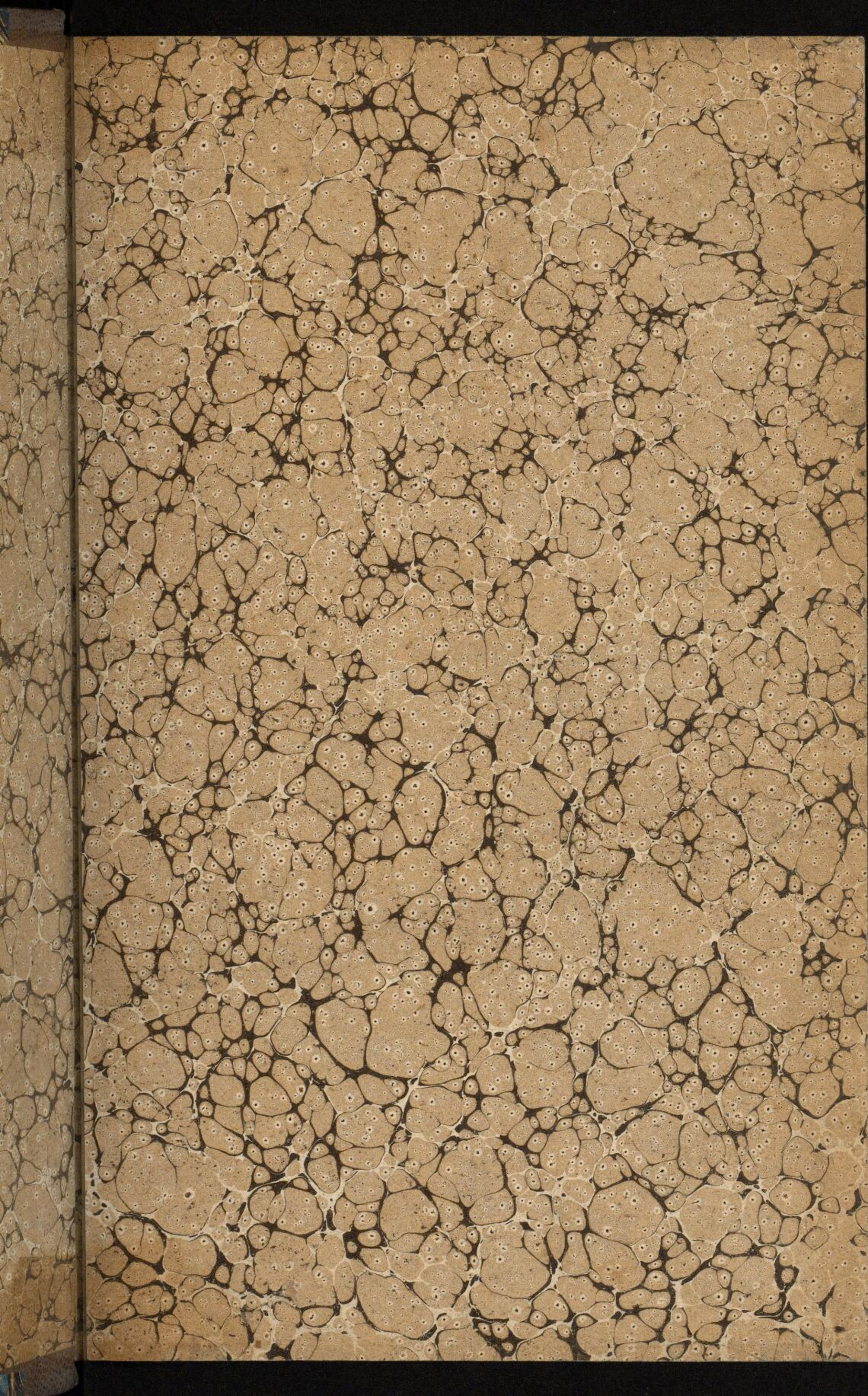








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burning lights by day ; long raiment, palanquins, umbrellas, drums, trumpets, tambourins, and garlands for the person and for the roads ; and we permit the free property of seventy-two houses. And we relinquish all rates and customs. Moreover other and whatever taxes paid by the houses in the city to the Royal Exchequer he is exempted from ; and in order to guarantee to him this exemption, and all the privileges, we have executed this deed on copper-leaves : To Joseph Rabbán himself, his male children, his female children, his nephews, and those (the descendants) of his daughters ; in natural succession, so long as the earth and the moon remain. Srí ! I witness this deed, &c. &c. &c."

II.—*Hebrew version of the Jewish Sasanam with translation into English ; together with a notice of an ancient Malayalim Poem, called the Song or Legend of Payanúr. By the Rev. H. Gundert.*

בשלום האלוח הוא מלך שעשה כרצונו הארץ ולזה
אלוח נשאתי ידי אירוה ברמין שגוזר בפרטגמיא זה שהרבה
מאות אלף שנים נהג הממשלה שנה ושני שנים בזה היום
יושב בכנגנור וגוזר לו³⁶ שנים למלכותי גזרתי בעמיעובגבורה
הירשתי ליוסף רבן בגבורה ובעמיע חמשה מיני צבע " ותותא "
ורכיבת פיל וסוס " וקריאת לפנות הדרך " ולגייר מן המשרה
העמות " נר היום " וגם מצעות הארץ " ומצעות הקישוטים
לנוי " מגדל הפורה " צל " זראמן " והצוצרות תוף המכר
בשני עצים " זה הכל נתתי לו ולשבעים ושנים בתים ...
ושביתת ארץ ומאזנים ושכירותם עוב " ושאר המדינות שיש
בו תושבים ובתי כנסיות יהיה הוא נשיא וראש ומושל "
בלי שום שינוי וגרעון וערעור עשה טל הנחושת ונתן
לארון של חמשה צבעים הוא יוסף רבן לו ולזרעו בנים
יבנות חתן וכלה " כל זמן שזרעו יים בעולם פוכל זמן —
קיים י אלו הנזכרים קיי ים " ויברך אלוהלו

הַעֲרִים "צִינֹד פּוֹבִירִטִין מַטְאֲדִין" בְּנִבְלָה נֶאֱדוֹכּוֹמִין
 שִׁירִיכְנֹדִין "חִידְלָנָא דַּגְמָנָא בִּיגְרִיין בְּלוֹד נֶאֱד אִירְבֵּרִין
 שְׁטִין. "נִידְטֶרְהוֹר כּוֹלָא אִירוֹי" פִּי לֶאֱפֶאטּוֹ מוֹדְכִין שְׁטִין
 וְאֶרֶה שִׁירִי כְנֹדִין "וְהַסּוֹפֵר כִּלְפִיין"

In the peace of God, the king, who according to his pleasure made the earth, and to this God have I lifted up my hand. I, *Erveh Barmen*, who rule as Sovereign for many 10,000 years, and have held the Government a year, and years of years, sitting this day in *Canganúr* and decreeing, in the 36th year of my kingdom (or perhaps more literally "decreeing 36 years to my kingdom") I have decreed in might and power,—I in power and might, have made *Joseph Rabbán* possessor of the five kinds of colours—and (have given him) the *Tota* (a sort of Palankin?)—and the use of elephants and horses—and the right of calling at the corners of the ways—and of converting from 5 nations—the light by day—also *spreadings* (of cloths) on the ground, and *spreadings* of lines (measuring lines or ornamental hangings?) at the tower (or scaffold?—"lanúy" and "hoppóreh" are left untranslated) the umbrella—the *Dáman* (unintelligible to the Cochin Jews) the trumpets—and the drum beaten with two sticks. All this I have given to him and to the 72 houses and the revenue of the land and balances their hire has he relinquished. As for the rest of the cities wherein there are (Jewish) colonists and Synagogues, he shall be their prince and head, and ruler without any encroachments or interference or oppression (wherefore) he made the copper-plate and gave it to the Lord of the 5 colours, even *Joseph Rabbán*, to him and to his seed, sons and daughters, sons-in-law and daughters-in-law, all the time that his seed exist in the world, and all the time that the moon stands; shall, what is here recorded, be standing, (in force). And he blessed God. These the witnesses: *Enad Cobarden Mattanden—Benbelenadu Cothan Sri Candan—Kerala nadu Mana Bigarin—Balod nad Erbaren*

Shatten—Neduparur (and ט mistakes for א and פ) *Cota Erani—Kelapatu Múdcán Shattan*—and *Talah Sheri* (7 mistake for 5) *Candan*—and the writer *Kelappén*.

N. B. *Perimpadappu* the King of *Qogin* (*Cochi*) is not recorded in this (list) because he (the *Perumal*) settled him as his heir in his stead.

On the above Mr. Gundert observes: "The Hebrew translator seems neither to have understood much of the original Tamil nor to have cared about rendering it faithfully. The Hebrew itself is a bad specimen of Cochin learning. The MS. from which it was copied may be about a hundred years old, and the translation was probably made with a view of satisfying the inquiries of the Dutch Officers or the Amsterdam Jews. If it is to be published it must be rather to satisfy curiosity than to throw any additional light on the matter."

Mr. Gundert then proceeds: "I have the pleasure of adding the only confirmation from native writings, I have met with, for the conjecture which I have formed about *Anjuwannam*. As a humble admirer only of Mr. Ellis' attainments in the Peninsular languages, I may venture to say, that if he had been lucky enough to see the Syrian documents, he would not have sought for a meaning in what he would have discovered to be a proper name. I also, some years ago, tried several translations of the word, before I thought of taking it for the name of a territory [chiefly on account of the parallelisms. *Anchuwannam-udaya*, *Issuppu*, and *Venad-udaya*, &c.] That conjecture became strengthened by subsequent acquaintance with the native tenures and the wording of deeds. Princely privileges I saw, could never have been granted but as accessories to a *Bhumidanam*, till at last, on meeting with the Syrian documents in Nov. last, (1843), I was convinced that their analogies placed the fact of *Anjuwannam* as a name and the rendering I have adopted of the 72 *Viduperu*, beyond a doubt. Objection, it is true, may be taken to the circumstance, that no recollection of the name is to be found among a people like the Jews known to be so much more tenacious of old reminiscences than the Syrians. But the fragment of the *Payanúr* poem, which I obtained from a Native at *Taliparámbu*, who gave it as the oldest and most worthless counter-present he could make to me, proves the name of *Anjuwannam*, as one of the four immigrated merchant-tribes, to have once been known even N. of Mt. Eli. This

poem is certainly the oldest specimen of *Malayalim* composition which I have seen; the language is rich and bold, evidently of a time when the infusions from *Sanskrit* had not reduced the energy of the tongue, by cramping it with hosts of unmeaning participles. But the copy which I have, is so full of antiquated terms and so disfigured by errors of transcription, that I could not now undertake to give a correct version of the whole, valuable as such a picture of bygone times would doubtless be. Perhaps, I may on another excursion to *Payanur* and the site of the forgotten *Cachilpatnam*, fall in with another copy. That the Jews should have forgotten the name of their original settlement is the less surprising, because since the destruction of their fort near *Codungalur*, they avoid the place so carefully that they will not even eat on the western bank of the river. A *Cranganore* Brahmin told me that when he gives rice to a Jewish cooly, he invariably paddles himself to the eastern shore, there to cook and eat it: but whenever a Jew is buried, earth fetched from *Codungalur* is thrown on the corpse—all on account of an old oath. Does not this circumstance tend to prove that they consider that ground, in the terms of the grant, as their everlasting inheritance?"

The Legend of Payanur—N. L. 12° 5' near Caray.

Nilakéši, a woman of good family, an inhabitant of a place called *Sivapérúr* (*Trichoor?*) a town famous for female beauty, could not obtain a son though married to several men. She resolves therefore to do penance by wandering about as a beggar, and comes to the famous emporium *Cachilpatnam* (near *Mount Dilli*), where the chief of the place, a merchant named *Nambu Chetti*, or *Chómbu Chetti*, enters into conversation with her, advises her to perform certain vows, and then takes her to his palace as his lawful wife. A son is born, and receives the name of *Nambúsari Aren*, and a feast of rejoicing is celebrated on the 41st day on the plain of *Payanur*. At that time *Nilakéši's* brothers happened to go up the coast in a ship. They hear the music, and disembark to see the play. But as they climb up a wall of the temple, some spectators expostulate with them. They call themselves *Culavánier* (merchants) who cannot be expected

to know the customs of the place, and appeal to the chief. He comes but applies his rod to the head of one, a scuffle ensues, and the strangers are killed.

Nilakési when acquainted with the murder of her brothers, leaves the palace and her son, and again wanders forth begging. The son grows up and is instructed by his father in all the arts of trade and ship-building (given in interesting detail, full of obsolete words). The ship being at length launched and manned with *Vappúrawas* (?) *Pandias*, *Chonakas*, *Chólias*, and also with one *Yavanaka*, the merchants start fearlessly on a voyage first to *Púmpatna*, round *Mt. Eli*, then passing the *Mála* (-*Dives*) into the *Tani-punul-áru* (river) to the town *Púvenkápatna*, proceed farther on to the *Cavari*, from whence they sail into another sea to other shores, till they reach the gold mountains (*ponmala*) where they exchange all their cargo for gold, return and land their goods in *Cachilpatnam*, store them in a new magazine, and dismiss the mariners with their shares. After this, when the father and son are amusing themselves with playing chess, a female devotee is announced who is not satisfied with alms, but wants to see the young merchant. Then follows a long and mysterious conversation. She invites him urgently to be present at a night-feast of women at *Payanur*. He promises, but cannot afterwards persuade his father to give him leave, who fears a plot and danger; but the son persisting in importuning him, and at last prostrating himself, he consents.

Here follows an extract, as a specimen :

നില്ലാതെവിണമസ്കരിച്ചാൻ
നിന്നാണുതച്ചൊരൊക്കെനെനെ

“ I swear by thee, O father, I must go.”

വെറുവാൻവിലക്കിനെൻമരണിനകം
വെറുക്കെഴിച്ചാൻത്തന്മാരൊക്കെതരിച്ചൊൾ

ചാവരട്ടി നെച്ചൊപ്പെനീക്കുകലച്ചൊപ്പും
 ചങ്ങാരംവെണംവെരിക്കഴിച്ചൊപ്പും
 കെറവാതലച്ചെട്ടിത്തൂവണം
 (കുട്ടംമണ്ണി)ക്കിനാമന്മാർമക്കൾ
 നമുട്ടി വരുന്നവനകനത്തിലും
 നാലനെക്കൊൾക്കുടിക്കുചെന്റേൻ

The Father: "I have opposed thee to the utmost, but now I must not prevent thy going—thou goest far away like dying men—strong guards (or companions) are now required—take the children of the *Govatala Chetti*, of *Anjuwannam* and of the *Manigramam*, people who, together with ourselves, are the four (classes of) colonists in the four towns." ((കുട്ടം perhaps കുട്ടം or കുട്ടം?))

നാലൻകുടിക്കുചെന്റേനെക്കൊണ്ടാൻ
 നന്നാട്ടിശ്ചെട്ടിത്തൂവണമിമക്കൾ
 തൊഴുവർവതിനാലുവക്കിരിപ്പും
 തൊപ്പിച്ചാനില്ലാത്ത നാട്ടിശ്ചത്തും
 കറവെവിട്ടിച്ചിഴക്കിലുംകൊണ്ട്
 കച്ചിലുട്ടിശ്ചവന്നെനിക്കണ്ണറങ്ങാൻ

"They took of the four classes of colonists, the sons (or servants) of the town-lord in *that* country, fourteen companions, a noble household, not to be outwitted (or defeated) by any in *this* country (and, says the son) "though I should be dragged by the foot, I shall return (to-morrow) to *Cachilpatnam*, nor shall this eye sleep (to-night.)"

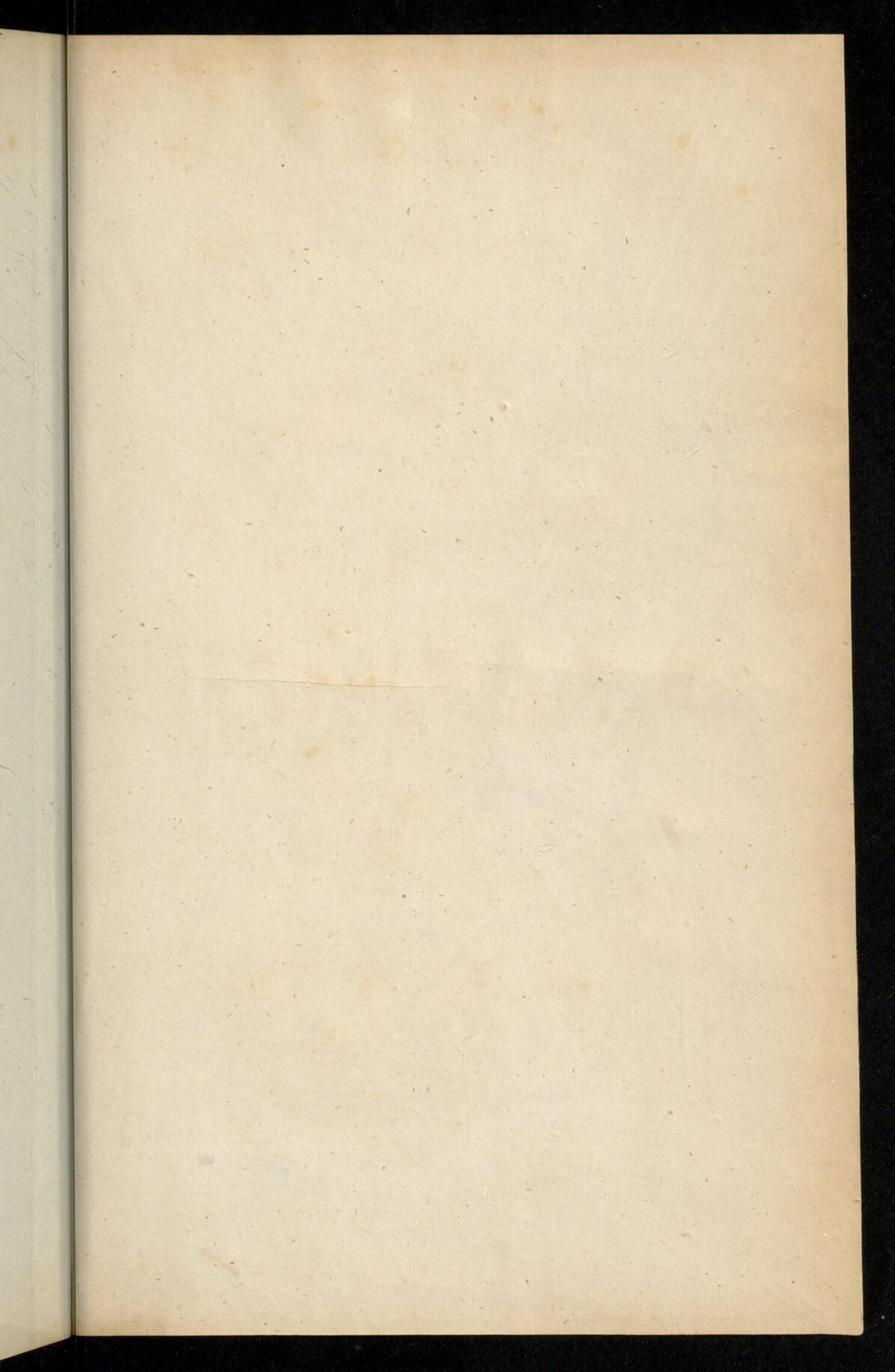
Upon this the father advises them to take some merchandise along with them in the ship as for a fair, and the poem,

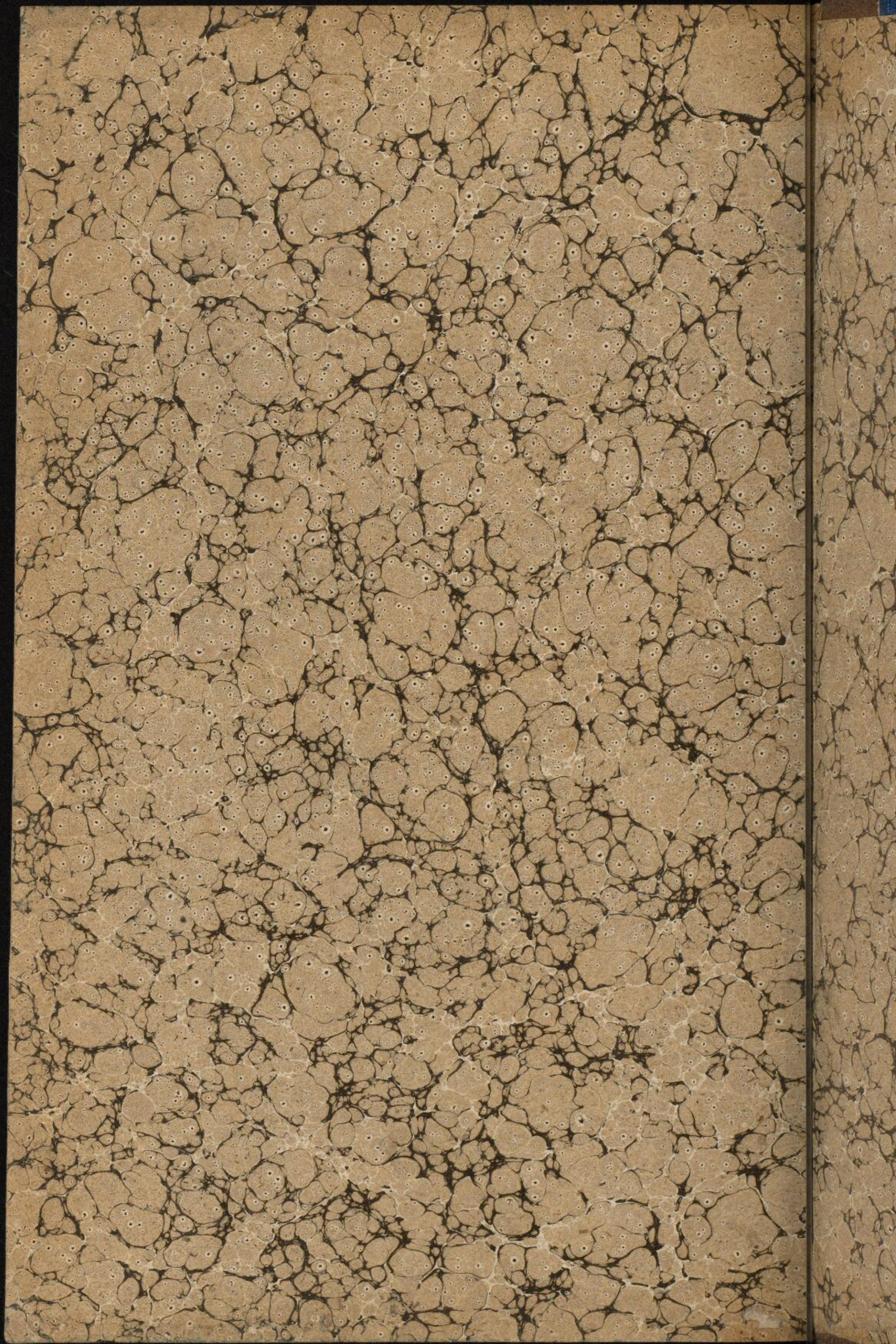
evidently a fragment closes in the 104th Sloka, with an enumeration of wares, replete with obscure terms, free from any anachronisms.

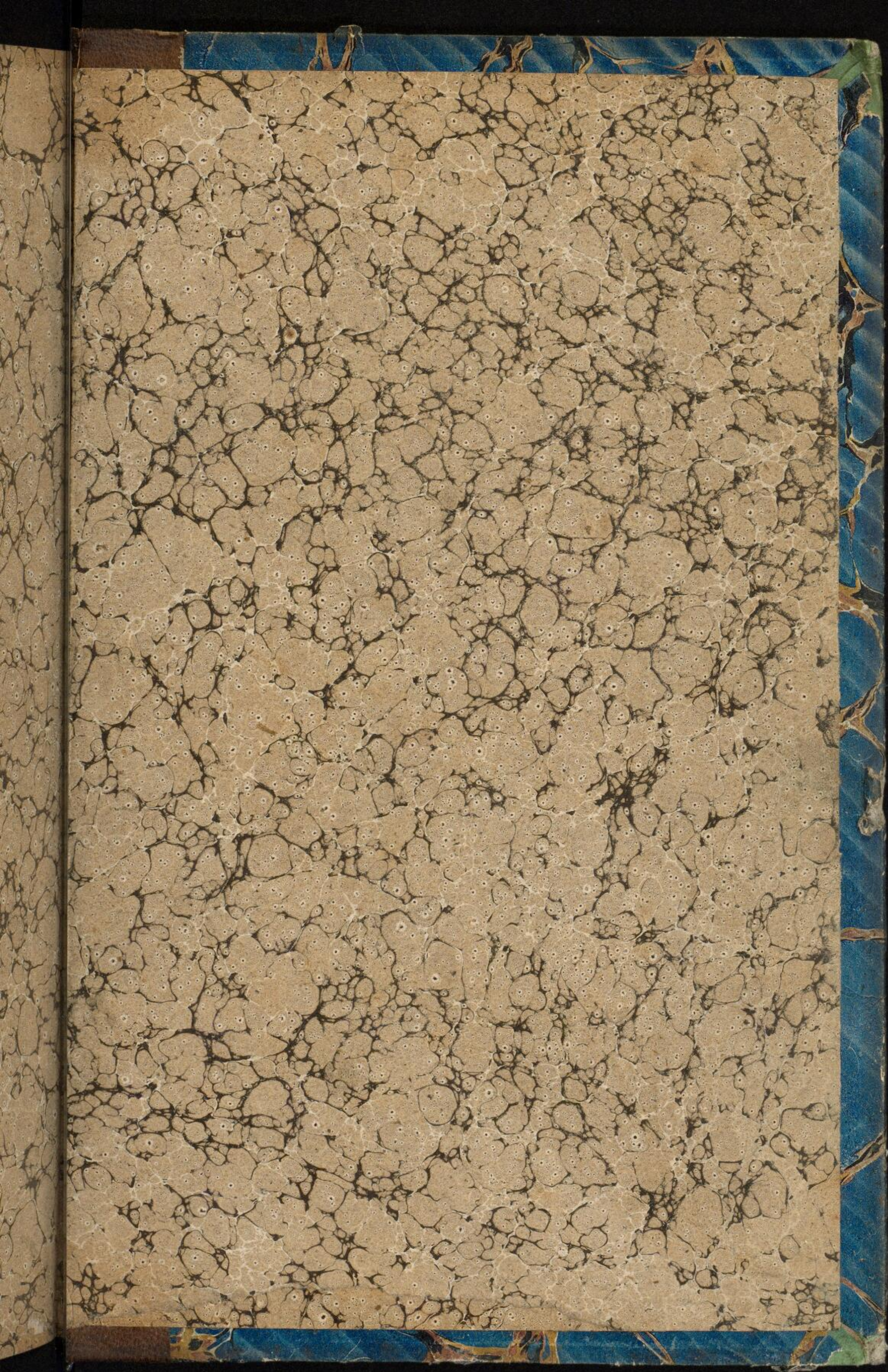
I believe that the people of *Anjuwannam* and *Manigrám-mam* here mentioned as belonging to *yonder* country, can only mean Jews and Christians, (or Manicheans) who, for commerce sake, settled also beyond the *Perumál's* territories. It would be interesting to know who the two other classes are. In the mean time, the existence of four trading communities in the old *Kérala* seems to be proved, and the നവുവെള്ള of the 1st Syrian document, receives some elucidation from this incidental allusion.

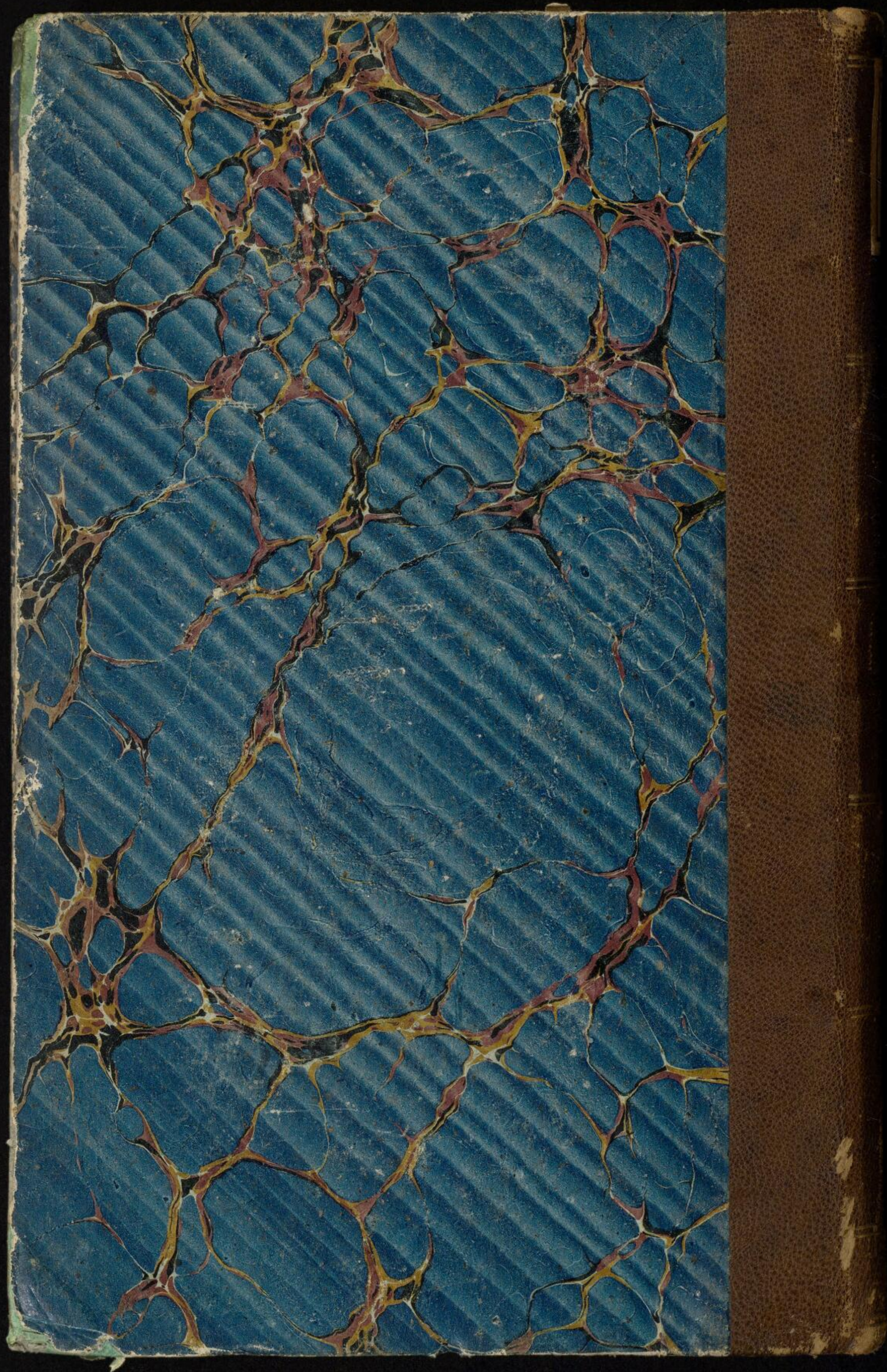
III.—*Narrative of the last outbreak and final subjugation of the Southern Poligars. By the late Mr. George A. Hughes, of Tachinore in Tinnevelly.*

[Mr. Hughes, an Indo-British gentleman, well known for his commercial enterprise and successful speculations in the southern districts, was the son of Mr. Hughes, of the Madras Civil Service, formerly Paymaster of Madura. He was sent to England at an early age, and received an excellent education under the charge of his uncle, Dr. Hughes, Principal of Jesus College, Cambridge. On his return to India, after serving as a clerk under the Resident of Travancore, and in the office of Mr. S. R. Lushington, Collector of the Southern Poligar Peishcush, he was appointed by Colonel Bannerman, the Officer entrusted with the charge of quelling the Poligar insurrection of 1779, to be Malabar and Gentoo Interpreter with the force, on the pay and allowances of a Captain, which was confirmed by Government on the 26th September, 1799. He continued in the same situation under Colonel Agnew in 1801, and afterwards in 1808 he accompanied the force under General St. Leger, during the Travancore war, and received the thanks of Government for his services, on the 27th February, 1809. In the interim he had engaged in commercial pursuits and entered into partnership with Mr. Charles Wallace Young, who between 1805 and 1808, obtained a lease of a large extent of waste land for the cultivation of Coffee, Indigo, and Cotton, in Tinnevelly, at an annual rent of 2000 Rupees, to continue to the close of the Company's Charter.]









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